

Khutbat E Fakir / 1

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Urdu Jild 1 aur 4 Se In Majmoon-O Ka Lipyantaran Kiya Gaya He.

Peer Zulfiqar Naqshbandi d.b.

Bismillahir Rahmannir Raheem

1. Nikah Ka Matlab

Nikah Adha Imaan He: Ek kuwara adaami chahe kitna hi nek kyu na ho jaye vo imaan ke kamil rutabe ko nahi pohach sakta jab tak vo shaadi shuda zindagi me dakhil hokar zimmedariyo aur huquk ko ada na kare. Tab tak uska imaan kamil nahi hota. Isliye jis ladke ya ladki ki shaadi na ho aur vo javan umar ho to hadees me usko miskin kaha gaya he. Goya ye log raham ke kabil he ki umar ke is hisse me ye shaadi shuda zindagi gujarne se mehrum he.

Nikah Ki Aehmiyat: Ye sau fisad pakki baat he ki jaha nikah nahi hoga vaha zina hoga. Isliye shariyat ne nikah ki aehmiyat ko vazeh kiya he. Aaj jis samajh me log nikah se bhagte he yani nikah karne se bachate he, aap dekhiye ki vaha sex ki zarurat ke liye adde khule hote he. Shariyat sharifa ne is baat ko napasand kiya he ki insan gunaho bhari zindagi guzare. Isliye kaha gaya ki tum nikah karo taki tumhe apne aap ko pakbaz rakhna aasan ho jaye. Agar nikah ka hukam na diya jata to mard aurat ko sirf ek khilona samajh leta, aurat apne liye koi muqam na rakhti, uski zimmedari uthane vala koi na hota. Shariyat ne kaha ki agar tum chahte ho ki ikaththe raho to tumhe uski zimmedariyo ka boz bhi uthana padega.

2. Maher Ka Haq Aur Uski Ehmiyat

Nikah ek agreement he jo husband wife me hota he, is agreement me agar koi aurat apni taraf se sharat rakhni chahe to

shariat ne iski ijazat di he, misal ke taur par vo kahe ki muze achche makan ki jarurat he, muze mahine ke itne kharche ki jarurat, vo kahe ki me nikah tab karungi agar talak ka power muze diya jaye to shariat ne iski ijazat di he ki vo nikah se pehle apni sharte manva sakti he lekin jab nikah ho gaya aur talak ka power mard ke pass he ya mard apni marzi se kharcha dega to Allah ki bandi ab rone se kya fayda, shariat ne nikah ko ek agreement kaha he, jab ki hame uski ehmiyat ka pata nahi hota, aaj kal ladki vale apni sadgi me mare jate he, maher ke haq ke likhne ka vakt aaya to kisi ne kaha 5000 rupiye kisi ne kaha 500 kafi he, Allah ke bando 5000, 500 rupiye kafi nahi kyu ki ye bachchi ki zindagi ka mamla he, ise aieb na samzo agar tum samzte ho koi baat nikah se pehle fix kar lena behtar he to shariat ne tumhe uski ijazat di he, ladke valo ki to yahi chahat hoti he ki ladki vale maher ka haq na hi likhvaye to behtar he, kyu? isliye ki

jimmedari jo hoti he.

Maher ke haq ke bare me teen sunnate he

1. mahre fatmi yani hazrat fatima^(rd) ka haq ke maher ya phir hazrat ayesha^(rd) ko jo haqke maher Nabi ﷺ ne ada farmaya tha, usko fix kar liya jaye to ye bhi sunnat he, Mufti Abdur Rahim Lajpuri^(rh) likhte he pasandida aur ehtiyat ye hai ki maher aye fatimi ki ginti 150 tola ya 1749,9 gram chandi par adaygi ki jaye, (fatava rahimiya 8/231-

232) mahre fatimi chandi ke rate ke aitebar se upar niche hota he, is vakt aaj ka jo rate he date: 30 march 2019, takriban 60,000 ke karib mahre fatimi banti he rupiyo me.

2. maher misal: ladki ke karibi rishtedaro me aamtor par ladkiyo ka jo maher rakha jata he, usko kaha jata unke barabar usko maher fix karna ye bhi sunnat he, maslan isse pehle jis ladke ki shaadi huvi to usko hamne 8000/- diya tha, aur isse pehle jo shadi huvi masalan chachi ka maher itna tha, fufi ka itna tha, ye mahere misal he agar ye bhi koi deta he to ye bhi sunnat he,

3. ladki ki danishbandi yani uski jehnat, neki, parhejgari aur uski sharafat salahiyat ko saamne rakhte huve uska maher fix kiya jaye, ye bhi sunnat he, isme maher dene valo ko ikhtiyar he ke ladki ki sharafat, parhejgari aur salahiyat ko samne rakhkar vo apane etebar se jitna dena chahe 10000, 20000, 50000, 1 lakh jo bhi chahe dede vo uske upar he, ye teen kism ke maher jo Huzur ^{صلی اللہ علیہ وسلم} se sunnat he, nikah karne valo ko jis par sahulat ho vo ada karna chahiye aur sunnat ki adaaygi ka khas khayal rakhna chahiye, aur shariat ne ye teen tarike bataye he inme se kisi ek ko pasand karle, use sunnat ka savab milega, insha Allah.

Nikah ke vakat maher ka haq mukarrar karte huve kehte he ki maher muazjil hoga ya moazjal hoga, muazjil ka matlab he jaldi ada karna husband wife ke milan hone se pehle maher muazjil ada karna jaruri he, husband ada nahi karega to gunehgar hoga, maher ki dusri kism moazjal he iska

matlab he jab wife usko talab kare vo husband se le sakti he, husband ki shaan ke munasib nahi ki vo maher maaf karvane ke liye wife par dabav dale, ha agar wife maher ki rakam vapas lota de to Quran ke hisab se is rakam me barkat hoti he.

3. Zaban Se Kalima Padhna

Allah rabbulizzat ke yaha iski itni ehmiyat he ki ek kafir adami puri zindagi gunaho me gujar baitha, jisam ke bal safed ho gaye agar voh dil se kalima padh leta he to uski bhi magfirat farma dete he. Rivayat me aata he ki jab koi banda dil se kalima padhta he to ek farishta is amal ko lekar asmano ki taraf jata he. Abhi raste me hota he ki upar se niche aane vale farishta se uski mulakat ho jati he. Ab upar se niche ane vala farishta puchhta he ki kaha ja rahe ho? Niche se jane vala farishta kehta he ki ek adami ne kalima padha he, me is amal ko Allah ki Huzur me pesh karne jaa raha hu. Fir ye upar se aane vale farishte se

puchhta he ki aap kaha jaa rahe he? Voh kehta he ki jis adami ne kalima padha he me uske liye magfirat ka paigam lekar jaa raha hu. Ab sochiye zaban se chand bol nikle, uski zindagi ke sab gunaho ko maaf kar diya.

Duniya ki adalat ka mamla dekha- kisi adami par nazaij mukaddama ho jaye, adalat me pata bhi chal jaye ki yah mukaddama jootha he to us adami ko izzat ke saath bari kar diya jata he magar apne record me us mukaddame ko darz jarur kar liya jata he. Duniya ki adalat izzat se bari bhi kar de magar apne pass mukaddama darz rakhti he. Magar Allah taala ka mamla ajib dekha, jis bande ne vakai gunah kiye the, voh gunah jo pahado se bhi jyada vajani the agar voh adami sachchi tauba kar leta he to yahi nahi ki un gunaho ko maaf kar diya jata he balki Allah taala un gunaho ka record bhi amal naame se khatam karva dete he. Hadis pak me aata he ki jin farishto ne us adami ke

gunaho ko likha tha Allah taala un farishto ki yaddash se bhi gunaho ko khatma farma dete he taki kayamat ke din gavahi na de sake. Subhanallah! Zaban se nikle huve kuchh bolo ne kya kuchh badalva diya.

4. Zindagi Gujarne Ke Do Raaste

Ek apne tajrube aur apni dekhi huvi chijo ke mutabik zindagi gujarna, aur dusra apne khaliq ke hukmo ka mutabik zindagi gujarna.

Jis tarah insaan dekhna, bolna, sunna, sunghna aur chuna ke ilm se kamjor he isi tarah iske tajrube bhi bahot kamjor he, apne tajrube ko buniyad banane ke ba-jaye Allah ke hukmo ko buniyad banayega to insaan yakinan kamyab hoga.

Ek engineer kisi machine ko banata he to vo achchi tarah janta he ke machine kis tarah kaam karegi, jab machine kahi bhejta he to machine ke sath ek engineer aur manual bhi bhejte he, agar is misal ko

jahen me rakhe to zindagi ki hakikat ko samajna aasan ho jata he.

Allah ne insaan ko machine banaya aur nabiyo ko bheja aur sab se aakhir me Huzur صلی اللہ علیہ وسلم tashrif laye, Aap صلی اللہ علیہ وسلم tamam insaano ke engineer bankar aye aur aap par quraan yani insaano ki zindagi ke liye hidayat ki kitab nazil huvi.

Aap صلی اللہ علیہ وسلم ne uske mutabik zindagi gujari aur sahaba^(rd) se kaha ae logo jis tarah me zindagi gujar raha hu agar tum is tarah zindagi gujaroge to kamyab ho jaoge aur farmaya ke me apne piche ye hidayat ki kitab quraan chodkar ja raha hu, tum is ke mutabik zindagi gujaroge to kamayab ho jaoge.

Ab apne tajrube aur apni dekhi huvi chijo ke mutabik zindagi gujarni he ya apne khaliq ke hukmo ke mutabik zindagi gujarni he? Faisla aap ka.

5. Zikre Ilaahi Se Gaflat Ka Natija.

Hamari apni gaflato ki vajah se Allah rizk

ko tang kar dete he, jisne meri yaad se, mere quraan se mooh moda hum uski rozi ko tang kar dete he ye to duniya me nakad azaab mila ke rozi tang kar di, aur qayamat ke din hum isko aandha khada karenge, ye duniya me hamare hukmo se andha bana raha, isliye hum isko qayamat ke din andha karke khada karenge.

Hamari pareshaniya hamare apne hatho ki kamai he, kisi ko maali, kisi ko aulad ki pareshani he, maal he to aur mil jaye, hakikat ye he ke ye hamare gunaho ka vabal he agar hum gunah karna chhod de to Allah hame apne geb ke khajano se khilana shuru kar de.

Ek sahab ne apne ghar me do saal se sajavat ke taur par ek khubsurat patthar rakha tha ek din vo us patthar ko utha kar dekhne laga, ke achanak patthar uske haath se girkar tut gaya aur do tukade ho gaya, usne dekha ke patthar ke bich me ek khali jagah he aur usme ek kida he, jab patthar tuta to kide ne chalna shuru kar

diya, ab bataye ke is band patthar me kide ko kis parvardigar ne rizk ata farmaya.

Allah to hame rizk ata farmate he magar hum usko galat tarike se istemal karte he jiski vajah se rizk se barkat nikal jati he.

Hum jitna kamate he jarurate usse jyada badhti chali jati he, yaha tak ke crore ka malik hokar bhi rota phirta he ke me karzo me duba huva he. [Jild/4]

6. Auliya Allah Kaha Se Khate He?

Allah apne valiyo ko vaha se khilate he jaha se vo apne nabiyo ko khilate he kya ambiya (al) is duniya me naukriya karte the? Vo to deen ka kaam karte the aur Allah us deen ke kaam ke sadke me unko duniya ki nemate ata farmaya karte the, hum bhi agar deen ka kaam karenge to duniya hamare kadmo ke niche hogi.

Achcha aalim vo hota he jiske dil me beniyazi ho, ulma aur talba se gujarish he ke Allah ke khajano par najar rakhe, kisi ki jeb par najar rakhne ki jarurat nahi, ilm ki

kadr kar lijiye, phir dekhiye ke kesi izzate milti he Allah hi har bande ko rizk dete he, aur usme barkat bhi vahi dete he.

Hazrat musa (al) ke zamane me ek garib aadmi roti roti ko tarasta tha, vo unke paas hazir ho kar kehne laga Allah ke nabi aap tur pahad par Allah se bat-chit karte he, zara meri bhi faryad pohcha dijiye ke meri zindagi ke jitne din baki he unka rizk ek hi waqt me mujhe de dijiye ke kuch din to pet bhar kar khana khalunga, hazrat musa (al) ne uski faryad pohcha di, usko puri zindagi ka rizk mil gaya.

Kuch saal gujarne ke baad hazrat musa (al) ko us shakhs ka khayal aaya ke pata nahi zinda he ya nahi, jakar dekha ke us jagah par mahal bana huva he, aur dastar-khan laga huva he aur makhluka khuda kha rahi he, aur vo bade thath ki zindagi gujaar raha he.

Bade heran huve ke ya Allah is aadmi ko sari zindagi ka rizk mila tha vo to thoda sa tha aur ab to iske vare niyare ho chuke he,

Allah ne farmaya ae mere nabi iska rizk to vahi tha jo hamne use diya tha isne usse bade nafe ki tijarat ki isne fakiro aur miskino ko khilana shuru kar diya, aur jo mere raaste me kharch karta he usko me kum se kum das guna vapas lota deta hu isko is tijarat se itna nafa huva ke aaj vo maldar he. [Jild/4]

